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THE GOSPEL MINISTER'S PLATFORM.

Ministers of the Word of Reconciliation are "servants of the Most High God," showing unto the people the way of salvation. They are set forth as a spectacle to men and angels. The great Apostle to the Gentiles says in his first epistle to the *Corinthians* 2 : 2, "I determined not to know anything among you, save Jesus Christ and Him crucified."

The Cross of Christ was his favorite topic. The chosen subject of his discourse, the grand theme of all his writings. He gloried not in his Abrahamic descent, not in his Hebrew lore, not in his classic attainments, not in his mighty intellect, but in the Cross of Christ. Though a Hebrew of Hebrews, and as touching the law blameless, and though brought up at the feet of Gamaliel, we do not hear him speak of his genealogy or of his learning. Nor does he boast of his miraculous gifts, nor of visions, or eminent usefulness, although he had been caught up to the third heavens and had visions unutterable, and had planted churches, and had built up churches, but not on another man's foundation, and had been honored as the *very chiefest of the apostles*. All these things he considered as nothing. "God forbid that I should glory," says he, "save in the cross of our Lord Jesus Christ."

1. *To know Christ and Him crucified* is to know the whole Gospel, and to preach from this platform is to preach Christ crucified as the whole Gospel. The cross of Christ is put for His humiliation and suffering. It is the representative of His death, its manner and ignominy. To preach Christ and Him crucified, therefore, is to preach salvation through the satisfaction which He rendered unto the divine and immutable law—to explain the method by which sin is pardoned,

and how the forgiveness of the penitent sinner is reconciled with the justice and holiness of God. To preach Christ and Him crucified, then, is to declare the miraculous conception of the Son of God—His true human nature, and yet His proper Divinity—to reveal His holy and benevolent character—how He laid down His life as an expiation for our sins—how He was wounded for our transgressions—bruised for our iniquities, and the chastisement of our peace being laid upon Him—a lamb slain from the foundation of the world—the Lamb that was slain still standing bleeding before the throne in the midst of the elders and angels that are round about the throne. Hence, to *know Christ and Him crucified*, is to set forth the death of Christ as the great central point of the Christian system—that the great purpose for which He came into the world was to die under the law, in the room and stead of his people—that by this great vicarious sacrifice of Himself, in behalf of His people, God can be just and yet the justifier of all who believe in Jesus. To *know Christ and Him crucified* is to know the glorious method of *Free Grace* revealed in the Gospel—a method honorable to God, because, while He receives the transgressor into favor, He expresses His aversion to sin in the strongest manner, and requires that the demand of His holy law be perfectly fulfilled; and yet all this is done in a method suited to man, coming down to his weakness and wretchedness, and offering him just as he is in this sin-smitten world, in which he is born, and out of which he is to die and appear before his Creator, a finished, gratuitous, honorable and glorious salvation. To preach Christ and Him crucified is to preach the being and glorious perfection of JEHOVAH as the one, only, living and true God, the Creator of all things; the future judgment and eternal state of righteous retribution; the lost state of man, and his recovery through the One great Mediation; the necessity of regeneration, repentance, conversion and personal holiness through the Spirit; the duties and precepts of the Gospel.

2. *The minister of the Gospel who stands on the Apostle's great platform, must know Christ experimentally as his Saviour.* He must be truly a pious man. He must know by experience what it is to repent and believe, and have a sweet experience in his own soul of the preciousness of the Saviour's love. How can he point others to the Lamb of God, if he has not seen Him for himself? How can he teach others, who has not himself been taught? There is something fearful in the idea of an unconverted and ungodly minister. Terrible is the thought that his own doctrines and preaching shall come up as a swift witness against himself in the great day of eternity—that having preached Christ to others, and thereby been the instrument of saving others, he

should himself be a castaway. But such things have occurred. There were wicked prophets and false apostles, and there are doubtless unconverted ministers. It becomes us all to watch and pray.

3. *The minister's platform is to believe and preach the same truths that Jesus Christ believed and preached.* There is no irreverence in speaking of the Creed and worship of our Lord. He was an example in all righteousness. His inner life as the God-man, the Mediator, as to the truth which he believed, the precepts he honored and the devotions he poured out to his God, is the highest model for the piety of every one that believes in Him. As his ministers, we are to believe and preach what the Son of God believed and preached, concerning God his Father, Himself and the Eternal Spirit, and the whole economy of Free Grace. The DIVINE WORD, therefore, which is the utterance of Christ's Spirit to us by prophets and apostles, is the sum total of all we are to believe and preach. It is our armament, arsenal, fleet, artillery and land forces, with which we are to lead His sacramental hosts in our great aggressive movements upon the kingdom of darkness. We must enforce and explain the Scriptures, because they testify of Jesus, and therefore it is, that in them we have eternal life. The Scriptures set forth Christ crucified in promises, prophecies and types. They give an account of His birth, life, death, resurrection, ascension and intercession. They represent from beginning to end a suffering, atoning, dying, yet living and reigning Messiah as the only hope of mankind. The sacred oracles are our "only Rule of Faith and manners." It is by the *truth through the sanctification of the Spirit, that men are to be saved—sanctified through the truth—begotten by the truth.* The Scriptures are able to make us wise unto salvation through faith in Jesus Christ. There is then great amplitude as well as emphasis in the Apostle's injunction—PREACH THE WORD. If insulated texts are used, however eloquently and skilfully it may be done, there is danger that the minister's discourses will be substituted for the Divine Word, and that his discourses will become mere dry rhetorical flourishes, or essays and SENTIMENTS, opinions and fancies, be regarded as the teachings of eternal truth. Holy Scripture must be explained by holy Scripture, and not wrested out of its proper connection. The customs of the country of their several writers, and the idioms and meaning of the words in which the mind of the spirit has been communicated, must be understood by the interpreter of the sacred text. This expository method of preaching is sometimes called lecturing. It is more difficult, if it be well done, than the topical essay kind of preaching; but I doubt not, far more agreeable to God, who hath placed the chief honor on his word as his instrument for converting men from error.

Earnest, pointed, practical exposition was without doubt the primitive mode of preaching. It was thus Ezra preached. He read the law and then caused the people to know its meaning. The blessed Saviour stood up and read out of the Jewish Scriptures, and then sat down and taught the people the true meaning of what he had read. It was thus Philip preached to the Eunuch, and in like manner we find that Paul and the other apostles were daily engaged in expounding the Scriptures to the people in the synagogues. The Reformers, and the most eminent and useful ministers of Christ in past ages, have been able, doctrinal, expository preachers of the Word. This mode of preaching has this advantage, that the minister always has his subject before him, and in going through a book by chapter and verse, all sorts of characters are spread out before him, and all manner of opinions, so that he has an opportunity of striking home every kind of error, without seeming to aim his discourses at particular persons in his congregation. It may be best, sometimes, for a pastor to use but a single text as the theme of his discourse; but the fullness and the richness, the profitableness and the *mellowness* of his ministrations, will depend upon his acquaintance with, fondness for, and ability in expounding the whole volume of God's truth. Its promises, threatenings, doctrines and precepts, rewards and punishments are set forth best when preached in the order of the spirit of God. If a minister of the Gospel, through ignorance or indolence, or for the want of courage, smother up the light that is given him—if he do not preach and cause his hearers to understand the great truths of Revelation, he is a *traitor* to his sovereign or totally unfit for his mission. The burden of the Lord on the minister, who stands on the Apostle's platform, will always be "Repentance towards God and faith in Jesus Christ." "Christ the wisdom of God and the power of God." "Of God Christ is made unto us wisdom, righteousness, sanctification and complete redemption."

4. *On the Apostle's platform Christ is set forth as the minister's* MODEL *in the manner as well as the matter of preaching.* The minister of the Gospel, who knows nothing but Christ and Him crucified will strive to imitate the Son of God in his humility, piety and zeal. Our Lord had all wisdom and power, yet never was there one so meek and unassuming. He never exerted his omnipotence for display, nor for His own personal comfort. *He who was in the form of God, and thought it not robbery to be equal with God, took upon himself the form of a servant* —humbled himself—emptied himself of his ineffable glory—and became a man—a man of sorrows and sufferings, obedient unto death, even the death of the cross. The minister of Christ, therefore, is not to preach himself, but Christ Jesus the Saviour of sinners. He is not to preach

his own fancies or sentiments, but the words of eternal life. "We preach not ourselves, but Christ Jesus the Lord, the unsearchable riches of Christ." There may be—there will be differences and diversities as to the form and manner in which divine truths are presented by preachers of the Word; yet Christ must ever be the centre in which all the lines of truth meet. The preacher of the Word may command the wealth of history, the powers of eloquence and the charms of rhetoric—splendid talents, varied and profound attainments, great learning and untiring research, and the more knowledge of men and things, of learning sacred and profane he can lay under tribute, the better able is he to be useful, but like the wise men from the East, he must lay all his talents and attainments at the feet of Jesus. If he speak in "thoughts that breathe and words that burn," let it be of Christ, *the brightness of His Father's glory and the express image of His person—the Lord* JEHOVAH, OUR STRENGTH AND RIGHTEOUSNESS. The apostle Paul, on the great platform laid down by himself, is an example to be well studied and followed. He had talents to shine in the Senate or to rule in the Sanhedrim—genius and position to have been among the first men in his nation; but, the only pre-eminence he desired after his conversion, was a pre-eminence in suffering and in devotion to the glory of his Divine Master. See Acts xx: 17, 27. Paul was a preacher of *free grace*—a doctrinal, argumentative, earnest, practical preacher. He brought logic and rhetoric and philosophy and the heathen classics, and a well trained and powerful mind to the cross of Christ, and baptized them all into his blood. The prominent, the chief topic in all his discourses and in all his epistles, is *free grace*. How often do we hear him acknowledge his indebtedness to redeeming love. He seems never to weary of the theme, nor to have been ashamed of his obligations. *By grace are ye saved through faith, and that not of yourselves; it is the gift of God*, was with him a sort of stereotyped address. He exulted in the obligations laid upon him as a sinner saved by free grace. He speaks of it as *undeserved, unexpected*, and when first revealed to him *undesired*. He says it came to him from the highest Heavens, arrested him in his career of impiety and persecution, and made known to him a Saviour. *Free, sovereign grace* is the affecting theme that melts his heart, elevates his powers, and tunes his tongue to praise—which dissolves his whole soul in tenderness and pours out the deep emotions which heaved his bosom. He could say by experience: *It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief*. The grandeur of his mind; the the amplitude and strength of his intellect; his moral courage; his heroic devotion, his patience in suffering; his powerful genius; his decis-

ion of character; his fixedness of purpose; his eloquence and zeal—all give him a prominence in the ministry of God's dear Son, that well entitle him to the study and careful imitation of all Christ's preaching servants. Who more powerful, massive, clear and overwhelming in argument than Paul with the subtle and vain philosopher? Who more terrible in dealing out the thunders of JEHOVAH and sounding forth the trumpet-tongued curses of Sinai against gainsayers and all the ungodly tribe, who refuse free grace? And yet never was there a more tender and affectionate son of consolation in his discourses to the timid disciple. He knew better than any other man how to wind his way into the human soul—"how to coil around its most sacred affections—how to explore the secret place of tears, and to put in motion all its kindest sympathies." But it is when he speaks of the fulness, depth, length and breadth of free grace, whereof he was a minister, and an apostle, both to Jew and Gentile, that he looms higher and shines more gloriously than on any other subject. Here all his powers of intellect, and all his feelings are concentrated. He declares unhesitatingly that the *grace of our Lord Jesus Christ was exceeding abundant—and that he had obtained it for this end, that in him, first the Saviour might show forth, all long suffering to them who should believe on Him, to life everlasting. He regarded himself as a monument inscribed with:* THERE IS FORGIVENESS WITH GOD. He tells us, moreover, that his ministry was marked with *many tears.* I have often thought of the Apostle in tears. I have tried to imagine how he must have looked when preaching free grace in tears. There is something peculiarly affecting, tender and sublime, in the tears of an apostle. But wherefore, O thou man of God, these "many tears?" Did he weep before the Jewish Sanhedrim, or before the Roman Governor? Did he weep when he was shipwrecked—when he was put in prison—when he was scourged—when he was stoned and taken up half dead—or when he was in perils in the city, in perils in the wilderness, or in perils of false brethren, or when he was carried to Rome and appeared before Nero, and under sentence of death, or when taken to the block to be beheaded? No, my brethren, there is no record of any tears from Paul on any of these occasions. But he does tell us expressly, *that none of these things move me; nor do I count my life any thing, only that I may finish with joy the ministry of the Lord Jesus. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.*

The fountain of his tears was sealed up too deep to flow on his own account. But the great deeps of his heart were broken up, when he

saw his countrymen rejecting the only Messiah—when he saw his fellow men rejecting free grace—putting away from them the only words of eternal life. Having a full view of the completeness and glory of the gospel, and the terrors of the Lord, and the awful destruction that awaits the finally impenitent from the presence of the Lord, he could not refrain from tears. Now the eyes that knew no tears while he stood in chains before a Roman governor, nor when he was sentenced to death by the bloody Nero, are suffused and overflowing. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* He was willing to be accursed after the manner of Christ, for his brethren's sakes. Like the prophet, he was ready to exclaim, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Whitfield, and many other eminent servants of God, have not been able to refrain from tears when pleading with sinners to be reconciled to God.

5. For a minister of the Gospel to stand on the platform of knowing nothing but Christ and Him crucified, is, as the dying Rutherford said to his fellow presbyters: "To do all for Christ; to pray for Christ, study and preach for Christ; feed the flock committed to your charge for Christ; to visit and catechise for God, and out of love for the souls of men, and to beware of men-pleasing." In a word, it is to make Christ the all in all of his ministry—the soul of all Christian graces, ordinances and sacraments. Psalms and hymns, spiritual songs, prayers and sermons, baptism and the holy supper are nothing without Christ. He gives them all their value. Christ my brethren, is the subject of all our preaching—the ground of argument, the magazine of arms, and the great motive of persuasion. He is all that we want to give peace to the conscience, strength to the feeble, patience and courage to the suffering. He is all that is wanted to purify the affections, and loosen us from earth, and lift us up to heaven. Christ formed within us the hope of glory, will be followed by the setting of our affections on things that are above. If we preach the *law*, it is that it may be a schoolmaster to bring our fellow-men to Christ, the end of the law for righteousness to every one that believeth. If we preach *repentance*, it is because Christ is exalted to the right hand of God, to be a Prince and a Saviour to give repentance unto Israel and forgiveness of sins—that repentance should be preached everywhere in his name. Do we preach *faith?* It is because Christ is the author, object, and finisher of faith. And if as faithful men, who cannot shun to declare the whole counsel of God, we preach *the torments of hell*, it is to warn men of the wrath to come, and induce them to flee to Christ as a glorious refuge. And when we preach the

joys of heaven, it is to allure to that bright world—to encourage sinners to fly to Christ, who is the way to the inheritance of the saints in glory. As ministers we are without occupation, commission, authority, subject or hope of success, except as we realize the presence and authority of Christ. One is our master, even Christ. It is his commandment to "go into all the world and preach the Gospel to every creature." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." All our strength as ministers of the Gospel is from Christ. Paul and Apollos, Calvin and Edwards, are nothing without him. He giveth the increase. As the clouds from which the rain descends have not that rain in themselves, but derive it from the sea and various moist places of the earth, and then disperse it abroad; so all the *efficacy* of the Gospel which is preached, is derived from Jesus Christ, who is the overflowing fountain of all that is good and holy. The treasure is committed to earthen vessels that the excellence of power may be of God.

With two remarks, I close this discourse.

And the First is this, that to be a minister of the Gospel of the Lord Jesus Christ, is to bear an awful and fearful responsibility. No man should take this office upon himself unless he is called of God to it. And then he should ever bear in mind that he is set to watch for souls as one that must give an account to the Judge of quick and dead in the light of eternity. Christ's ascension gift is not nuncios, popes and cardinals; nor clergymen, nor assemblies, nor vicar generals, nor rabbis, nor Ulemans, nor reverend, nor right reverends, but *bishops* or *pastors* to feed the people with knowledge and understanding. Of all things, clerical pride, and pomp, and hypocrisy, are the most contemptible. What can be more melancholy than to see a man who is set between the living and the dead—a mouth for God—himself a poor sinful man, converted and saved by free grace, and honored with the ministry of reconciliation, so far forgetting his high calling as to compliment himself in the pulpit, and be far more anxious to show himself off, than to win souls to heaven by preaching Christ and Him crucified?

The *second remark* is, that in proportion to the divine authority attached to the living ministry of the Word, is the responsibility on the part of the hearers of preachers of the Gospel, to take heed how and what they hear. As men sent of God to preach the Gospel of His grace, their authority is from heaven. In preaching Christ and Him crucified, they speak not their own words, but the words of God. If you receive their message, you shall inherit eternal life; if you reject it, you reject the offer of pardoning mercy from your eternal Judge. *He that believeth and is baptised shall be saved; and he that believeth not shall be damned.* Amen.

We find the following lines in an exchange, ascribed to the German writer *Sturm*. They are a most touching commentary upon the benefits of affliction. The heart of the man who wrote them, must needs have been often in the furnace. It is through great tribulations, *threshing*, as Trench says tribulation signifies, that we are to make our way to the New Jerusalem. It is indeed by *threshing* that God separates the wheat from the chaff.

"I HOLD STILL."

"Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow:
And yet I whisper, As God will!
And in his hottest fire hold still.

"He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow,
And yet I whisper, As God will!
And at his heaviest blows hold still.

"He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow:
And yet I whisper, As God will!
And in his mighty hand, hold still.

"Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me:
So I say trusting, As God will!
And trusting to the end, hold still.

"He kindles for my profit, purely,
Affliction's glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a Master-hand:
So I say praying, As God will!
And hope in him, and suffer still."

Parents.—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government, firm and mild, but sympathy warm, and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

SOLOMON'S TEMPLE.

[As a model of Solomon's Temple, which is indeed a wonderful work for California, and worthy of an examination any where, has been on exhibition for some weeks in the Pavilion, it has been thought desirable to give the following extracts from the discourse preached on the *fifth and sixth* chapters of 1 Kings, in Calvary Church, by the Pastor.]

THE site of Solomon's Temple, is one of the few sacred localities that can be identified without doubt. It is almost universally agreed that the hill, now occupied by the Mosque of Omar and its courts, is "The mountain of the Lord's house." Nor have I any doubt but that the arch toward Mount Sion within the walls of the city, and the large stones at the exterior of the eastern walls above the valley of Jehosephat, are some of the stones that formed the stupendous foundations of the Temple of Solomon. The Pharos or light house of Alexandria, the Colossus of Rhodes, and the temple of Diana at Ephesus, have been considered as holding a distinguished place among the wonders of the world. In some respects, however, they were inferior to the Pyramids and to the temples of Palmyra, Baalbeck and of Thebes. Nor were they equal in true grandeur to the structures of Athens. The Temple of Solomon was differnt from all these; and in some respects superior to any of them. It was built after a *divine* model. It was the special dwelling place of God. It was the depository of sacred things, and the type of heavenly worship. It was called "The tabernacle of the Lord," "the sanctuary," "the palace of the Most High," and "the house of the Lord." It is not my purpose now, however, to attempt to describe the building. This could not be done without diagrams or a model. Solomon's Temple is justly regarded as one of the most elegant structures that has ever been built on our globe; and yet it is extremely difficult, if not impossible, to obtain an accurate idea of its relative parts, and of their respective proportions. No two writers agree in their descriptions of it. The history of the Temple, and the description of it given in Kings and Chronicles and in Ezekiel, is the best we have. But Josephus' account differs considerably from that in the sacred text, which is probably owing to the fact that he described the temple that was before his eyes, which was properly Herod's temple, and not the original Temple of Solomon. The fact is, there were three temples, and yet they were all called Solomon's Temple. First, the Temple of Solomon, the original one, then the second temple built by Zerubbabel, "the Temple of the Restoration," which was greatly

enlarged and adorned by Herod, and which though in one sense the *third*, was always called the *second* temple. It is thus I would explain the want of harmony in the descriptions given of the Temple. Abundant testimony could be adduced from Philo and Josephus, and from the writings of Drs. Lightfoot, Prideaux and Calmet, who have exhausted the literature of the subject, that would show conclusively that the high veneration which the Isrealites had for their Temple, has not been over stated in the Scriptures, nor unworthily bestowed. As far as I can judge, the architect, of the model now in the Pavilion, has wisely and faithfully followed the history given in the Bible. It is an astonishing monument of toil and expense, in a State so new as California, and is well worthy of a visit from you and your children. I can hardly conceive of an hour more profitably spent than in studying the scenery of the Holy Land and drawing lessons from the model of the "Palace of the Lord of Hosts!" A visit to the Temple will hardly fail to make the studying of the Holy Scriptures more interesting and profitable.

Had you been in Jerusalem, no matter what year of the world, but the fourth year of the reign of the wise son of David, you would have rejoiced in the glory of the season and the prosperity of the country. The reigning monarch was a young man of extraordinary gifts and graces. His throne was guarded by lions, and his palace courts were splendidly adorned with all that the navies of three continents could collect. His morning levee was marked by dispatch, justice and wisdom. His proverbs and wise sayings filled the world with astonishment. As the Lord's anointed, and the chosen agent for building the sanctuary, he was privileged beyond any other man. An eloquent living writer says that "as the aloe shoots up, and in one stately blossom pours forth the life which it had been collecting for a century, so nations pour forth their accumulated qualities in some characteristic man, and then droop away." It is at least true that great men appear when called for. If Macedonia blossomed, Alexander the Great was the flower of Greece; and when Rome shot up in a spire of glory, it was revealed in Augustus Cæsar. Sometimes it is true that great men appear in clusters—perhaps more frequently men great in arts rather than in arms—great for their labors in advancing science, rather than for deeds of battle. If this illustration be applied to the Holy Land, its flower was Solomon, the wise king of Israel. Half-way between Abraham and the fall of the holy city, he reigned in the high summer of Hebrew story; in learning, luxury and wealth; in wisdom and glory, he was without a rival. "Like a Colossus on a mountain top, his sunward side was the glory toward which one millenium of his nation

had all along been climbing — his darker side, with its overtopping beams, is still themi ghtiest object in that memory." He was indeed a great Prince.

But it is sometimes said the Jews could not have built such a Temple; they were not rich, learned and skilful enough to construct such an edifice. To this we answer, *first:* Their fathers were educated in Egypt, where building as an art had been carried to great perfection at a very remote period. *Secondly:* The plan was after a divine model; the pattern was given by inspiration. And *thirdly:* There was no difficulty, at least no insurmountable difficulty, in obtaining the necessary materials. Caravans from Ethiopia and the dromedaries of Midian and Ephah were employed in those days in bringing spices, gold and silver, and precious stones to Asia Minor. David had conquered Edom, and thus made himself master of the naval stations of Ezion-geber and Elath on the Red Sea, which commanded the commerce of the Persian Gulf, India and China. The trade of the East, as well as the arts of the West, was tributary to Solomon's undertaking. Solomon was moreover allied by marriage with Pharaoh's daughter, and able to draw supplies from Egypt. He reigned from the Euphrates to Greece. Hiram was the king of Tyre and Sidon, whose people were celebrated, and had been before his day, for their skill in architecture, and in colors and curious works. Tyre was the great emporium of commerce between the East and the West. It is admitted now on all hands that gold was more plenty in ancient times than has been generally supposed. This subject has been set forth in a clear light by the great historian *Heeren.* I have presented, in my volume of lectures before the Mercantile Library, entitled "Trade and Letters," some proofs and thoughts on this point. It is abundantly proven that the quantity of gold in the possession of the ancients was prodigious. They used it in more ways and for more purposes than we do. The ark of the covenant was overlaid with pure gold; the mercy seat, the vessels belonging to the tabernacle and to the Temple, and to Solomon's palace, were of pure gold. It is estimated that the Temple cost four or five millions sterling. St. Sophia at Constantinople, built by the emperor Justinian, cost, I believe, but one million; and yet on completing it, the emperor is said to have exclaimed:

"Glory be to God, who hath thought me worthy to accomplish so great a work. I have vanquished thee, O Solomon!"

As to the cedars and timbers, there can be no difficulty. Under the late Ibrahim Pasha almost the same process was pursued that we have described in the text. The beech, oak, fir, pine and cedars of Lebanon were cut, and *snaked,* and carried in rafts, from Scandaroon to

Egypt, where they were corded up or stacked for use, and where perhaps some of them remain to this day. From the days of the Crusaders, at least, the cedars of Lebanon have been well known to Europe. From seed then brought some trees are now growing in the Kew Gardens and Chiswick, and also in the Jardin des Plants. In the days of Solomon they were greatly multiplied in Judea, so that they were as common as the sycamore, which are very general there. The chief cedars are near Byblos, a day's journey or a little more, east of Tripoli. Travelers differ exceedingly in their statements about the number and size of the cedars of Lebanon. They are not on the summit of the mountains as seems to have been generally supposed in former days, but like our own "Big trees," they are on a bench or plateau, on the west side of the Lebanon range. I should say there are about thirty large trees, and from three to four hundred small ones, in the slope usually seen by travelers. The largest are from thirty to forty feet in circumference at the ground, and from seventy to eighty feet in height. They are shaped something like an open umbrella, limbs shooting out almost from the ground, and decreasing in length slowly as the tree rises, until the top seems almost flat and square. It is a mistake, however, to suppose that this cedar is not found elsewhere. It grows in Tennessee, in Crete, and other parts of America, in Cypress, and in some parts of Africa. The wood, and cone, and fragrance, are too well known to need a word of description. The roof of the temple of Diana, and of the palace of Persepolis, are said to have been of this wood, as well as the finishing, or ceiling and timbers of the Temple, and of Solomon's palace. This much, at least, therefore, we insist upon: There is no allusion in the Bible history of the building of the Temple, that is not supported by profane history, and by the monuments, and recent readings of the arrow-headed inscriptions of Phœnecia and Nineveh. We can account satisfactorily and fully for the wealth and skill, the gold and the timber, and the transportation and the construction of the edifice, according to our history. There is not a syllable of contradiction to it; there is not an allusion that is not in every reasonable way corroborated. According to the Bible, the timbers were hewed in the mountains, and transported down the Adonis to the sea, and then formed into rafts or floats and carried to Joppa, (which is about twenty-five or thirty miles from Jerusalem,) then on wagons, and by camels and horses, carried up to the Holy City. The timbers were hewn out in the mountains, so that they might be easily carried, and be ready to be put together as soon as they should reach the city. 1 *Kings*, 5: 10, 18, *and* 2 *Chron.*, 2: 16.

LESSONS FROM SOLOMON'S TEMPLE.

1. It is an illustration of the harmony that God has ordained between human agency and divine efficiency. It was the result of human skill and divine interposition. The gold and the cedar were God's; the skill of the masons, sailors and gilders, and carpenters, was the gift of God, and the product of education and practice. And as in those days the Sidonians were considered the most skilful wood cutters and workers in the world, so they were to be employed in preparing timbers. God may exercise his sovereignty in having a great work done by feeble means, yet the rule is to employ the best means. I do not think there is any irreverence in saying that "Providence always helps the best disciplined troops." For that is the rule.

In old books we find directions given about felling trees, and much said as to the *how* and the *when* to fell them, so as to make the wood susceptible of a fine polish and endure for a long time. The ancients, and Europeans in our day, take more time in preparing materials for building, than we do, and consequently their edifices are stronger, and, except when destroyed by fire, continue a great while. What is built in a hurry is not usually good for much.

The Temple was built by human hands, of earthly material, according to the designs given from heaven, and dedicated, as Solomon says, *unto the name of the Lord my God, as the Lord spake unto David my father.* And as by the name of God in Hebrew, we are to understand the essence or fulness of God himself, so the dedication of the Temple was a solemn setting of it apart to the worship of JEHOVAH, the one, only, living and true GOD.

2. Temples and palaces are the net proceeds of peace. "Deus nobis hæc otia fecit," sung the noble bard of Mantua. The Crystal Palace of Hyde Park of 1851, and the "Exposition Universelle" of Paris, are the net results of peace. It is only when the gates of Janus are shut, and the nations are free from wars, that the arts useful and ornamental flourish. Voltaire declares that certain tribes were savage barbarians, because they pillaged and destroyed towns and cities, and built none. If this rule were applied to the agents of the Crimean war, or to the state of Europe at this moment, what would be the character inscribed on the great nations of the world? The millions spent in attacking and defending Sebastopol, if employed in building roads and subduing the wilderness, and making it supply the wants of mankind, would greatly promote the arts of peace and the comfort of mankind. It was in David's heart to build a house unto the Lord, but as he was a man of war, and blood was on his hands, he was not permitted to do it. It was when the LORD had put his enemies under the soles of his feet, that

the king could engage in building the Temple. It was to be a monument of peace among men, as well as of God's good will. Solomon had rest on every side, so that there was *neither adversary nor evil occurrent. And there was peace between Hiram and Solomon; and they two made a league together.* The expression "neither is there adversary," is very strong. The original is *ayin Satan*—there is no Satan, no opposer—nothing within or without to hinder; all is quiet; the time for the work propitious. It is clearly implied that the building of God's Temple is a work that Satan will always hinder. He loves not to see churches built and the divine word preached; nor is it at all unusual for him to throw all manner of difficulties in the way—to trouble and divide the council, and delay or prevent the building of the Lord's house as far as possible. It is also implied here that times of peace are to be employed in advancing the Kingdom of God in the world. It was when the churches had rest, and were edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, that disciples were multiplied. *Acts* 9 : 31.

3. There is a business air and accuracy in the correspondence of Solomon and Hiram that pleases me much. Solomon wished to have trees felled and timbers prepared, but did not say anything to Hiram about the expense of transportation, nor of the place and time of delivery. The king, therefore, in agreeing to Solomon's proposals, mentions where and how the timbers were to be delivered, so that there might be no disappointment. If men would have comfort and lasting friendship in their business relations, they should be punctual and exact in their bargains, and faithful in fulfilling their engagements. Time changes prices, and men's views and feelings also change, and life is uncertain. It is best, therefore, to have a perfect understanding at the beginning of a transaction, or of a business relation. When a falling out occurs between friends, it is all the more bitter by reason of the confidence they once reposed in each other. Josephus says that the correspondence between Hiram and Solomon, conducted by their ambassadors, was preserved in the archives of Tyre to his day. This statement is doubted generally by the learned, as are many other statements of the same author.

4. There is a *family feature* in this that is particularly pleasing. Solomon's ally and counselor was his father's friend. We read in 2 Samuel 5 : 11, that Hiram king of Tyre sent cedar trees and carpenters and masons to David, and they built David a house; that is, not the temple, but his palace or royal house. And as Hiram loved the father, "for Hiram was ever a lover of David," so he loved the son, not only for the father's sake, but also because he saw that he was possessed of

extroardinary gifts, and that God's favor rested on him. It is plain, that whatever was the religion of king Hiram, he recognized JEHOVAH as the God of the Jews, and as a great God worthy of the sublimest worship. Whatever may be said for or against primogeniture and entail in the descent of titles and property, there is a great blessing in the birthright to a father's faith, example and prayers. There is great danger in departing from the steps of our pious forefathers. How happy was it that the friendship of these royal families continued from father to son. And how blessed was it that there was a son to carry on the great and pious work designed by the father, thus fulfiling the father's will in the use of his property.

5. We see the goodness of God in the division of the globe and in the distribution of its products. The people of Tyre and Sidon had cedars and firs, and quarries of stone, but a small portion of arable land. They were skilled in curious works of art, as are the Swiss of the present day. The Hebrews were better supplied with plains and implements of husbandry. They were generally farmers and shepherds. They had plenty of corn, but not enough of timber; nor were they devoted to works of art as were the subjects of king Hiram. It was natural, therefore, for the products of these people to be exchanged. The Tyrians wanted corn; the Hebrews had it to spare, and they supplied them. The same thing is recorded long afterwards. Acts 12: 20. Canaan and Tyre depended on each other. The one produced the staff of life; the other was skilful as a merchant, and given to commerce and trade. It is thus that God fixes the bounds of men's habitations, and gives them skill and genius to develope the capacities of the soils and climates where they dwell. And in the production and exchange of commodities, knowledge is promoted, truth is diffused, and kind feelings are generated. Mutual good offices should always mark the conduct of the trader, the producer, and the consumer. They are mutually dependent, and the well-being of all contributes to the well-being of each. [See my lectures on Trade and Letters, where this whole subject is presented.]

6. In meditating on the influence of such an edifice as Solomon's Temple, we are reminded that unconscious influences are all the time educating us for eternity; this education goes on from the cradle to the grave; proceeding from what we see and hear, and feel and do; "and the impressions thus made upon us from material forms, are immortal." There is an immortality in the impressions made on the mind and heart, from the objects around us. Even after the rose and geranium climbing around the window, are entombed in the living rocks of a future dynasty of our planet, as the fern and the palm are in the gran-

ite and porphyry, telling us of days long since past, even then the lessons given and received, whispered and breathed under the green bower and in the shady garden walk, will be remembered. They are daguerreotyped on the immortality plates of the soul. It is thus the picture of a mother is drawn for eternity on the heart of the loving and obedient child, though that mother's sweet face grows pale, and at last turns to dust. It is thus that an influence as ceaseless and as imperceptible as that of the air we breathe, is forever coming out of the material forms around us, and blending itself with our undying natures. By immutable laws the Creator is continually embalming in us, the things with which we have to do. Generations will cease to come and go. Time itself be no more. But the impressions of a picture, of a landscape, of a mountain or of a valley, or the influence of a thought, a word, an action, can never die. The tablets of Nature are kept in fire-proof cabinets, that the last conflagration will not hurt. In the Heavenly Canaan pilgrims from afar may not find the rose of Sharon, nor the cedars of Lebanon, but the teachings of Him, who appeared among men as fairer than the sons of men, and yet a man of sorrows and acquainted with grief. "The friend of sinners," will live forever in their hearts. And as the flowers, and trees, and mountains, and skies, are connected with their impressions of his truth, so will they have immortality also. The eagle may not then poise mid heavens, or aspire toward the sun, but the self-renovating power of prayer will be remembered by all who have mounted up as on the wings of eagles, and renewed their strength by waiting on the Lord. If Jacob's well be not literally in the Heavenly Canaan, still its associations are imperishable in the memory of the fair Samaritan, who once there met the Son of Man, and likewise of all who have believed in Him as Christ the Messiah through her report of Him. If there be no more seas in the new heavens and the new earth, and consequently the beloved disciple find not again the isle of Patmos, yet are its tinkling creeks and rocky coasts, and deep dark caverns and rugged, air-hung, sun-lit peaks, all mapped down in his affectionate fancy. And thus will the works of the Great Creator be eternally embalmed in those immortal natures, which they have operated on, and have helped to make beautiful and good. And so on the other hand, objects of cupidity and avarice, of lust and passion have an abiding monument in the memory and conscience of those they have helped to make vile. The voluptuous picture, the death dealing cup, the murderous weapons, and the material appliances of dissipation and crime may not be found in the dark world of endless woe, but their living likenesses are embalmed in the evil deeds with which they are associated as incentives to, or agents in committing. And as long as lost spirits live, so long shall they be remem-

bered. The gambling saloons may now all be shut up, or pulled down; but the feelings, thoughts and deeds, that owe their existence to these breathing holes of perdition, and the untold, unutterable agony they have caused, does not cease when their doors are closed, or their walls are laid in ashes. It cannot, then, be too much insisted upon, that it is our duty never to omit seeing such objects of nature and art, beautiful landscapes and pictures and statues as elevate and refine the taste, and soften and purify our feelings. So on the other hand it is quite as imperative a duty not to look on any page of poetry or prose, or on any picture or scene that pollutes the imagination, or blunts our moral perceptions, or has a tendency to weaken our sense of our duties to God and man.

The moral laws of the universe show how important it is to have proper associations of every kind, and especially in youth. The naturalist tells us that the tree frog acquires the color of whatever it adheres to for a short time. If it is found on the oak tree of Texas, it has the color of that tree. If on the growing corn of California, it has commonly a dark green. Just so it is with young men. Their companions tell us what their own character is. If they love the vulgar and the licentious and the profane, then their hearts are already with such, and they are themselves fast becoming like these. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

The fate of this Temple is *a solemn lesson, demonstrating the vanity of all earthly things.* Its glory began to fade even before its builder was in his tomb, because of the blight which his iniquities brought over the land. The people murmured and revolted against his successor. The idols of Ashtaroth and Baal were set up, and Zion began to mourn even before Solomon's death. The king's apostacy began in his departing from the Word of God. He did not keep his own maxim. He ceased to rejoice in the wife of his youth, and took unto himself many strange wives, and they turned his heart away from the Lord. His apostacy, though not final or fatal, prepared the way for greater departures from God in his successors, until the land was given to the Assyrians and Chaldeans, on account of the sins of the people, and the temple was burned by Nebuchadnezzar, king of Babylon, about four hundred and twenty-four years after it was built. Indeed, Jerusalem was captured and the temple plundered by Shishak, king of Egypt, within less than fifty years after it was dedicated. 1 Kings, xiv: 25, 26; 2 Chron. xii: 9.

After lying in ruins for over fifty years, the foundations of the second temple was laid by Zerubbabel. The history of the return of the Jews from Babylon, and of the building of the temple, after the decree of Cyrus, and of the favor shown to the Jews by the Persian kings is to be

found in the book of Ezra. It is admitted the second temple was far inferior to the first, though its width and height were double those of Solomon's. The weeping of the people, and the distress of the old men who had seen Solomon's Temple, at the laying of the foundation of the second temple, was not occasioned by any inferiority in size, but because they saw it was wanting in the glory that belonged to the first. There is some difference of opinion as to the number of the sacred things that were wanting in the second temple. Perhaps it is agreed there were five principal things wanting, which had belonged to Solomon's temple: the ark and mercy seat; the visible glory of God, the Shekinah; the holy fire on the altar; the Urim and Thummim; and the spirit of prophecy. And yet, the real glory of this latter house was to be greater than that of the first, because in it the Messiah was to be revealed—was to preach and work miracles.

The second temple was plundered and profaned by Antiochus the Great, but was repaired by Judas Maccabeus, and greatly enlarged and adorned by Herod the Great. The temple, as rebuilt by Herod, was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. Jewish writers are lavish in their praises upon the costliness and beauty of the temple. Even Tacitus calls it "a temple of immense opulence." And Josephus says its appearance had everything that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun. As strangers approached the city, the Temple appeared at a distance like a mountain covered with snow. For where it was not decorated with plates of gold, it was extremely white and glistening. The historian says, it was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise on account of the magnificence and richness of its various parts. It was the admiration of all who beheld it. But, according to our Lord's prediction, this splendid building was completely demolished by the Romans under Titus, about the year 70 of our era, and it is believed this destruction occurred on the same day of the same month on which Solomon's Temple was destroyed by the Babylonians. An arch erected in Rome to commemorate the destruction of Jerusalem exists to this day.

Finally, we have here a happy illustration of *the gathering* of all the different nations under the Gospel to the spiritual Zion. King Hiram, strangers and Israelites all joined in this work. And so on the day of

Pentecost we are told the Holy Ghost was poured out on dwellers at Jerusalem from every nation under heaven. Acts ii.

And the prophet Isaiah foretold the glory of the latter day by an image taken from the union of Hiram and Solomon in building the Temple. Isaiah lx: 10—13.

Let us remember, also, that every stone was hewn and squared, and its place ascertained before it was removed from the mountains; and the same was true of the timbers, so that when the timbers and stones were brought together at Jerusalem, there was nothing to do but to put them in their places. Nor was there either hammer, axe, or any tool heard in the building—nothing but the mallet to drive the tenons into mortices. There was neither noise nor confusion. The work was square work, perfect work, such as the Grand Master could accept.

What an impressive type, brethren of the mystic tie? Our souls must be prepared here for the kingdom of God. After death there is neither preaching nor expounding—no place for tears, or prayers, or repentance.

> "There are no acts of pardon past
> In the cold grave to which we haste:
> But darkness, death and long despair
> Reign in eternal silence there."

It is here we must be squared and fitted by repentance, and faith and charity for the New Jerusalem. It is in this life we are to become living stones, and be built up into a holy temple by the spirit of God, and then at death we shall be transported to the city of God on high. Amen.

What Pleases The Devil.—"The Devil," says Luther, held a great anniversary, at which his emissaries were convened, to report the success of their several missions."

"I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands.

"I drove the west wind," said another, "against a ship freighted with Christians, and they were all drowned."

"What of that?" said the Devil, "their souls were all saved."

"For three years," said a third, "I cultivated an acquaintance with an independent preacher of the gospel; at last I became on very intimate terms with him, and then I persuaded him to preach politics, and throw away his Bible."

"Then, continues Luther, "the Devil shouted as the Devil only can shout, and the night-stars of hell sang for joy."

THE HABITATION OF OUR FATHERS' GOD.

It is well, sometimes, to climb the mount of retrospection, and take note how the Lord has led us on. The history of the planting of our churches on this coast, may claim our attention at a future time; at present, we content ourselves with an extract, copied word for word, from the sermon delivered at the dedication of Calvary Church, 14th of January, 1855, from Exodus xv: 2. "The Lord is my strength and song, and he is become my salvation, he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

* * * * * * * * *

It is done! The cap-stone has been brought forth with shoutings, crying grace, grace unto it. Another noble structure stands at the entrance of the Golden Gate of this vast continent, a monument of American enterprise, love of freedom and christian liberty.

The *Tyre* and *Athens* of the Golden State has become, by the number of its churches, the *Jerusalem* of the Pacific, whence is to go forth to the nations beyond, the Glorious Gospel of the Blessed God. This splendid edifice for the praise and worship of the God of our fathers, has arisen almost like the creation of an enchanter's wand. It stands here to-day, a proof that both the honorable men and the chief of the fathers, the ancient men among us who saw the first foundations laid for the first houses of worship in their trans-mountain homes, and our young men also, still believe in God and his Son Jesus Christ, and in a world to come. Here is a proof that you acknowledge, fellow-citizens, that the earth and the fulness thereof, belongs to the Lord. Amid the temples of Mammon, and exchanges, and the mansions of your merchant princes, you have not been unmindful of another world.

You have not forgotten the Lord God of your fathers. But what image shall we set up in our house of worship to be the symbol and token of a present God? With what decorations shall we invest it? What frankincense and myrrh shall we breathe around it? And where is the oil for its anointing? And where are the priests, and where the victim? And where the solemn, slow-moving and chanting procession? I see none of these things here. A few months since, and I heard you saying one to another, *Go to, let us build*, in this our new home, on this side of the mountains, a house for our God. He is our God, and let us praise him; our fathers' God, and let us prepare for him a habitation. And in coming before him to-day, to dedicate this pious work of our hands, to his most worthy praise, and to remember his mercies to you in all the way by which you have been brought

hither, and to think of all his "loving kindness in the midst of his temple," can it be, my brethren, that you have forgotten to provide for a gorgeous ceremony and a pompous ritual? Not so; you have rightly interpreted the genius of our holy religion.

You have done right, then, in having no image of the ever-blessed God, and no picture of his adorable son. And you have acted wisely in not building an high altar; for we have no priest but Christ, the Messiah, whose divinity was his own altar; we have no sacrifice but the Lamb of God, which was offered once for all, and can never be repeated. Christ died but once—his sacrifice was perfect and complete. It can neither be repeated nor added to. We need, therefore, to-day, no priestly procession, no imposing ceremonies, no garlanded victims, no smoking altars. The great atonement is made; we are to worship, not with bleating lambs and burning incense; but with penitent, believing, rejoicing hearts, in remembrance of the great propitiation which was made for sin on Calvary—when the Son of God cried out "*It is finished!*"

Nor is this pulpit a Court of Queens' Bench, nor the torturing chamber of the Holy Inquisition, nor a priestly tribunal; it is not a chair of philosophy, nor a rhetorician's desk. It is the chair of Bible knowledge; it is the footstool of mercy; it is not an altar for sacrifices, but the chair of instruction. It is the *oratory* of prayer, where the christian pastor is to appear before God, for his people, as the great Jewish high priest went into the holy of holies, having the names of the twelve tribes on his breast-plate. It is the announcement throne of peace, pardon and good will to all the penitent and obedient, from him who has obtained eternal redemption through his blood, and perfected forever all them that are sanctified. The pomp, then, of earthly pageantry would but dishonor this house; for it is a dwelling-place for the ineffable Creator. The mystery of an imposing ceremonial would defile it, for it is the presence-chamber of the infinite Father of Spirits. We may not therefore perform one unmeaning service, nor add anything to that which he hath appointed and hath been pleased to require at our hands; nor mingle in the worship of this place rites and forms of man's devising, nor any low, sordid, or mean or selfish thought; for it belongs to him, who knoweth the heart, and from whose eye none of the ways of man are hidden. . . . .

This place is yielded up to the service of him who "desireth truth in the inner parts, and in the hidden part shall make us to know wisdom." The sacrifices he delighteth in, are a broken spirit—a broken and a contrite heart he will not despise, nor will he accept any offer-

ing, at this altar, that is not brought in a spirit of forgiveness and good will to all men.

There are times in the history of cities, as well as of individuals, when they should pause, survey their positions, look back over the way they have come, study the lessons of experience, and gird themselves up for the future. At just such a time have we arrived to-day, and our first thoughts, fellow-citizens, on entering this spacious and elegant house, erected for the worship of Almighty God, are mingled thoughts of gratitude, of congratulation and of hope, of gratitude to our Heavenly Father, by whose help this enterprise has been undertaken and so successfully prosecuted; and of warmest congratulations, in which I doubt not I am joined by this large assembly, to the noble band, who to-day behold the work of their hands accomplished, and of hope for the future well-being and improvement of our adopted city. But our gratitude in seeing your desires fulfilled in the erection of this edifice, is mingled with awe, because all the solemnities which are to be performed henceforth in this place, and which have been begun here this day, are connected with invisible things, and stretch through all subsequent life, and give coloring and intensity to our being through a coming eternity. * * * * * * *

We ask, then, for this house of worship, no other sanctity than that its walls may always be called, salvation, and its gates, praise. We hallow it with no other consecration, than to the glory of God and to the rights and well-being of man. We consecrate it to the cause of sound learning, philanthropy and *constitutional liberty*. We set it apart to the worship and praise of the one living and true God, and to the work and glory of the great Redeemer. Rather than these walls should ever witness the teachings of any other doctrines than those of true religion, let them crumble into ruin. Rather than that anything but loyalty to the great distinctive national institutions of our fathers, and of good will to all men, and the way of salvation through the cross, should be taught here, may there not one stone be left upon another. The preaching of Christ crucified, is, however, always accompanied with collateral blessings. The chief design of the Gospel is to save the soul through faith in Christ, but in doing this it scatters along its path innumerable blessings. Its goings forth in a city or state, are as the dew and fragrance of the morning, which are the promise of a glorious day. This habitation of our fathers' God is then to be identified with every agency calculated to improve and elevate our fellow-man. It is to be identified with the progress of education, the extension of commerce and the advance of freedom. Its teachings are to infuse into man's bosom a principle fitted to subdue the ferocity of the savage, and ele-

vate the virtue of the enlightened and refined; to repress the excesses of luxury, and the wantonness of power, peculation, fraud and corruption; to control the fury of passion, and restrain the shedding of human blood; to diffuse on every hand the blessings of order, constitutional law, industry and contentment; to mingle cheerfulness with suffering or duty; to soothe the anguish of pain, sickness and poverty; to minister consolation to the widow, and protection to the fatherless; to shed sweet balm upon the couch of sorrow, and illuminate the shadow of the tomb. It is to fill the hearts of the sorrowing with strong consolation that will be like scented herbs, the more fragrant from pressure; or with holy principles that should be like an arched bridge, that acquires strength in proportion to the superincumbent weight; or, like the purest adamant, that shines most resplendently when placed in the darkest setting. It is to hold up the feeble knees of the aged, and make luminous their lengthening shadows as they fall into the grave. It is to guide and counsel the young man from home, and call back the wandering prodigal. It shall ever plead for the afflicted, be an asylum for the aged and a home for the stranger.

By free inquiry and the steady progress of truth, it is to aid in trampling into the dust all injustice and cruelty, and every vile thing, and to dispel all ignorance, and to vanquish all the infatuations of the vicious, and make the drunkard sober, the impetuous patient, the vindictive merciful, the proud compassionate, and cause the "savage to become a man, and the man a christian," to TEACH ALL TO TREAD IN THE FOOTSTEPS OF JESUS, and partake OF THE MIND AND FELICITY OF GOD.

A PRAYER.

ALMIGHTY and most merciful God, our heavenly Father, be pleased to hear our supplications at this time, and bless us. Create in us new and contrite hearts, that, truly lamenting our sins, and acknowledging our guilt and wretchedness, we may obtain mercy, perfect remission and forgiveness of all our sins, through Jesus Christ, our Lord and Redeemer.

O thou high and holy ONE, that inhabiteth eternity; who art clothed with light and majesty, and exalted above all blessing and praise; the heavens are thine, the earth also is thine. Thou preservest both man and beast. Neither is there any creature that is not manifest in thy sight; but all things are naked and open unto thee. Thou art wonderful in counsel, and fearful in praises; and of purer eyes than to be-

hold iniquity with pleasure. How then shall we come before Thee? For we are guilty rebels; we are sinners against thy law, against thy grace; we are wretched, undone, lost and ruined sinners; we deserve to die; we deserve thy wrath, and to be driven from thy presence forever. But thanks be unto thy holy and blessed name, when we were without hope, thou didst lay help upon one, who is mighty and able to save. Thou hast found a ransom. Thou hast so loved the world as to give thine only-begotten and well-beloved son, that whosoever believeth in him should not perish, but have everlasting life. There is then forgiveness with thee, that thou mayest be feared. Blot out our transgressions as a cloud, and our sins as a thick cloud, for thy name's sake. O Father of mercies, and God of all consolation, have mercy upon us poor miserable sinners. Save and deliver us, O Lord, from going down to the pit of perdition, seeing thou hast found a ransom! Look upon the face of thine Anointed, in whom thou art ever well pleased, and let the blood of Jesus Christ, thy son, cleanse us from all sin. Wash us, and we shall be clean. Renew within us a right spirit. Restore our souls to paths of righteousness, and lead us in the way of thy precepts. O guide us by thy counsel, and strengthen us with all might by thy spirit. Sanctify us through thy truth, and fill us with joy and peace in believing. Be thou, O Lord, our helper and refuge in trouble, our trust and stay in the valley of the shadow of death, and our portion forever. Hear us, O God, and accept our prayer, in the name of Jesus Christ, and for his sake, and to him be glory world without end. Amen.

GRAY HAIRS.

Gray hairs—when sprinkled here and there,
In beard and whiskers too,
Inspire respect and confidence,
More than the youthful hue;
Of knowledge of mankind they tell,
Perhaps of serious thought,
And lessons at the experience school,
Of sage experience taught.

Gray hairs—I think them beautiful,
Around the ancient face,
Like pure, unsullied snows that lend,
The wintry landscape grace;
When found in wisdom's ways they crown
With wealth's exhaustless store,
A prelude to that home of joy,
Where change is known no more.

—*Mrs. Sigourney.*

DON'T READ THAT BOOK.

"One morning after school," says an eminent man, relating his own experience, "at a street corner, an acquaintance handed me a book, while he said he could lend me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him and never saw it again; but the poison took effect, 'the sin left its mark.' I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can and do pray against the sin, and trust by God's grace, yet to conquer it; but it is a thorn in my flesh, and yet causes me great bitterness and anguish."

Yes, young man, young woman, put down that book. A quarter of an hour spent in looking over it may make sad work of your soul. A single line read in it may pollute your imagination, and corrupt your thoughts, so that evil and foul spectres may haunt you long years afterwards, and intrude upon you in your holiest exercises. A few moments in communion with a bad book, or with evil companions may work the eternal ruin of your soul.

"A spark is a molecule of matter, yet it may kindle the world;
Vast is the mighty ocean, but drops have made it vast.
Despise not thou a small thing, either for evil or for good;
For a look may work thy ruin, or a word create thy wealth.
A sentence hath formed a character, and a character subdued a kingdom.
A picture hath ruined souls, or raised them to commerce with the skies."

Cease from anger, and forsake wrath: fret not thyself in anywise to do evil.
For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.
But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

When, for some little insult given,
My angry passions rise,
I'll think how Jesus came from heaven
And bore his injuries.

He was insulted every day,
Though all his words were kind;
But nothing men could do or say,
Disturbed his heavenly mind.

Dear Jesus, may I learn of thee
My temper to amend;
And speak the pardoning word for me,
Whenever I offend.

GEOLOGY TEACHING THE CATECHISM.

O Israel, thou hast destroyed thyself; but in me is thine help. Hosea xiii: 9.

By Israel in the text is meant especially the ten tribes, who composed the kingdom of Israel, after their revolt from the house of David. It always excites our surprise upon first thoughts, that a people so singularly favored of God as Israel was, should have been so prone to depart from him; that a people so signalized by mercies; who were brought forth out of Egypt; sustained in the wilderness, and carried over Jordan, and placed in the land of promise, by a series of stupendous miracles; that they, of all people on the earth, should have been so prone to murmur and rebel, to complain and wish to return to the land of bondage, and that they did so often sin against God, despise his mercies, forget his judgments, and fall into the abominable idolatries of the surrounding heathen; all this is indeed surprising. But is it not a true picture of poor, fallen man, whether Gentile or Jew? And has not their history been written *for our learning?* Have we not here a picture of ourselves as natural as life? Have we not done just as the ancient Israelites did? Have we not received blessings innumerable from God, and made no generous return? Which of all the divine blessings have we fully appreciated, and improved by a penitent believing reliance upon God, and an unreserved consecration of ourselves to his service and glory? The prophet Hosea, repeatedly contrasts the prosperity of his countrymen during their obedience to the divine laws, with the adversity to which they were reduced in consequence of their idolatry. In a peculiarly bold and fiery style, he has pointed out in the preceding chapter, the unprofitableness and certain destruction that attend vicious courses. In like manner he proceeds in this chapter to intermingle brief descriptions of their sins and guilt with denouncements of wrath, and yet to promise the most abundant mercy to the truly penitent. The evils which he threatens, he tells them are the consequences of their own sins. By the terrifying figure of a wild beast, he describes the Assyrians as overrunning their land, and themselves as carried away into captivity. And this, their destruction, was the work of their own hands. Famine, war, desolation, death or captivity, were the fruits of their own crimes.

I. Sin, *then, is a most destructive Evil.* If this point were gained fully in men's minds, then would the Gospel be most gladly received,

just as a sense of danger causes us to appreciate the means of safety. The deeper our conviction may be that we are suffering under a dreadful malady, that seriously puts our life in jeopardy, the more readily and truly will we look after and value a remedy. The whole need not a physician, but they that are sick. It has ever been the great purpose of Satan to deceive our race on this very point. It is still his great design to make men disbelieve that there is any such a thing as sin; or, that if there is, it is quite an innocent, harmless thing. It was for this purpose he *lied* to our good mother, and said, "Ye shall not surely die," and so ever since, he has been saying to all the sons and daughters of men, "Go on in sin, take your fill of pleasure, live without prayer, neglect your Bible, never mind the Sabbath-day, forget your catechism. There is quite time enough when you come to die, to think about your soul, and to seek the God of your fathers, if you wish indeed ever to do so; for the present, live just as you please; live without God, and *ye shall not surely die.*" And thus does he think still to deceive us as to the awfully destructive nature of sin. The Bible teaches us that sin is a transgression of God's law, and a want of conformity to his righteousness. It must, therefore, be disagreeable to God. It is opposed to all the perfections of his nature. It is the abominable thing which he hates. Men may see no harm in sin, and think it strange that it is a destructive evil, because they are deceived. Men may see the Bible warns us against "the deceitfulness of sin." The Bible tells us that "the heart of man is deceitful above all things, and desperately wicked;" and the Bible tells us also, that Satan is "a deceiver," and that "he goeth about like a roaring lion, seeking whom he may devour." Now, when these three great deceivers come together, the result must be a compound of deception, dishonesty and delusion, that it were difficult either to comprehend or describe, namely: deceitful sin, a deceitful heart, and a deceitful devil. These are the three great robbers of the human race. They are the thieves, the incendiaries, and the murderers of the world. It is quite possible for men to think that their beloved pursuits and engagements are not sinful; or, that if they are, they, at least, are not destructive; but men's judgments are often erroneous, and frequently more so in regard to themselves, and to their highest objects of interest, than in regard to minor considerations, and especially in matters that involve their appetites and passions. Men may be so demented as to think their best friends are their worst enemies, and their worst enemies, their best friends. They may be deceived as to the best means of preserving their health, and increasing the value of their property. Men may be so far bereft of reason as to consider arsenic as good as bread; but their mistake

does not make poison healthful food. Neither mens' honesty in delusion, nor their notions and theories, change the nature of heaven's laws. There is no standard, but the Bible; no rule of life, but the law of God; to the law and to the testimony we must appeal. What does human experience and observation testify? What does the word of God say on this subject? Is there not a God, who is the Creator and Supreme Judge? Is he not holy, just and good? Is not the human soul immortal? Is it not capable of doing right, and being happy, or of doing wrong, and being wretched? Is it not appointed unto all men once to die, and after death the judgment? Is there not a future resurrection, when all shall be judged according to the deeds done in the body? And does not universal tradition, the very nature of things, the character of God, and the conscience itself, teach that there is a solemn accountability awaiting every one in the world to come? And that as there are two characters, the good and the bad, the righteous and the wicked, so there must be two different places for men after death; that there is a heaven and a hell? And is not the entire teaching of the Bible, from Genesis to Revelation, exactly in accordance with mens' *internal* convictions? The Bible teaches us that it was sin that destroyed the happiness of angels in heaven, and cast them down to hell; that it was sin that destroyed the bliss of Eden, and sent our first parents out of the garden accursed; and that by sin, death entered the world, and all our woe; that it is on account of sin, that we see darkness, and degradation, and guilt, where we should see knowledge, and holiness, and righteousness. What but sin has produced the degradation of animals, that geologists tell us of, and effected the entire extinction of some of the species? Is not the extinction of species, genera, families, and orders of animals, and the degradation of the geologist, associated with certain other great facts in the moral government of the universe?

On this point let us hear the late Hugh Miller, of Edinburgh, a great authority in the geological world:

"The special lesson," says he, "which the adorable Saviour, during his ministry on earth, oftenest enforced, and to which all the others bore reference, was the lesson of a final separation of mankind into two great divisions; a division of God-like men, of whose high standing and full-orbed happiness, man, in the present state of things, can form no adequate conception; and a division of men finally lost, and doomed to unutterable misery and hopeless degradation. There is not in all Revelation a single doctrine which we find oftener, or more clearly enforced, than that there shall continue to exist, throughout the endless cycles of the future, a race of degraded men and of degraded angels.

Now it is truly wonderful how thoroughly, in its general scope, the revealed record pieces on to the geological record:

"We know," says Mr. Miller, "as geologists, that the dynasty of the fish was succeeded by that of the reptile; that the dynasty of the reptile was succeeded by that of the mammiferous quadruped; and that the dynasty of the mammiferous quadruped was succeeded by that of man, as man now exists—a creature of mixed character, and subject, in all conditions, to wide alterations of enjoyment and suffering. We know, further, so far at least as we have yet succeeded in deciphering the record, that the several dynasties were introduced, not in their lower, but in their higher forms; that, in short, in the imposing programme of creation, it was arranged, as a general rule, that in each of the great divisions of the procession the magnates should walk first. We recognize yet further, the fact of degradation specially exemplified in the fish and the reptile. And then, passing on to the revealed record, we learn that the dynasty of man, in the mixed state and character is not the final one; but that there is to be yet another creation, or, more properly, a *re*-creation, known theologically as the resurrection, which shall be connected in its physical components, by bonds of mysterious paternity, with the dynasty which now reigns, and be bound to it mentally by the chain of identity, conscious and actual; but which in all that constitutes superiority, shall be as vastly its superior, as the dynasty of responsible man is superior to even the lowest of the preliminary dynasties. We are further taught, that at the commencement of this last of the dynasties, there will be a re-creation of not only elevated, but also of degraded beings—a re-creation of the *lost*. We are taught yet further, that though the present dynasty be that of a lapsed race, which at their first introduction were placed on higher ground than that on which they now stand, and sank by their own act, it was yet part of the original design, from the beginning of all things, that they should occupy the existing platform; and that redemption is thus no after-thought, rendered necessary by the fall; but, on the contrary, part of a general scheme, for which provision had been made from the beginning; so that the divine man, through whom the work of restoration has been effected, was in reality in reference to the purposes of the Eternal, what he is designated in the remarkable text, '*the Lamb slain from the foundation of the world.*'"

This, and much more of a like nature, is to be found scattered through all the volumes of this gifted son of Scotland. In the volume published since his death, we find the following declaration: "To the geologist every rock bears its inscription engraved in ancient hiero-

glyphic characters, that tell of the Creator's journeyings of old, of the laws which he gave, the tabernacles which he reared, and the marvels which he wrought; of mute prophecies wrapped up in type and symbel; of earth-gulfs that opened, and of reptiles that flew; of fiery plagues that devastated on the dry land, and of hosts more numerous than that of Pharaoh, that "sank like lead in the mighty waters;" and having in some degree mastered the occult meanings of these strange hieroglyphics, we must be permitted to refer, in asserting the poetry of our science, to the sublime revelations with which they are charged, and the vivid imagery which they conjure up."

II. These are striking and ingenious views, and *altogether form a new argument for the old-fashioned doctrine of the fall of man*, and of human redemption by Christ, from a source that was by no means anticipated. The *stony record*, as well as the illuminated picture-volume of the stars, gives evidence in favor of the great doctrines of Revelation. *Degradation* in some sense, and for some reason, is proven in geology beyond debate, and so also great convulsions in nature, and whence these, but on account of sin? Four classes of animals came on the stage of action at certain periods, and in ascending series: fish, reptiles, birds, mammals, man, some being *degraded*, and others *elevated*. And surely, "the hand that makes no slip in its working," in forming "the crooked serpent," the footless, groveling, venom-bearing authorized type of a fallen, degraded creature, did not act without a sufficient cause. And thus, while the geologist is telling us of ganoids and ctenoids; of the first fish and the first reptiles, and the first bird, and first mammal till he comes to the creation, he is also preparing us for a demonstration of man's *fall*, and of his *glorious recovery* through the Lord Jesus Christ. And thus it appears that the evangelical view of the origin of moral evil, and of human depravity, is not only supported by common sense and universal tradition, as to all essential points, but is also consistent with, and in fact is the very identical view that the highest developments of physical science have yet revealed. Nor is there the slightest doubt, but that all the researches, discoveries and developments, that geology, ethnology, egyptology, hieroglyphics, and all the other isms and ologies of man, will in the same proportion that they are genuine and true, and in the same degree that they approach to the truth, so will they, like the wise men from the east, come and make their offerings to Christ, the anointed Saviour of the world.

In this tribute to the truth of the destructive nature of sin, from a far-off land, we must not forget the more palpable and familiar, and painful evidences of our own homes. What but sin has opened the

door of evil upon our race? Why else does the babe open its eyes to weep, and groan, and die? Whence the legions of fierce and loathsome diseases that assail us in every stage of life; in infancy, in youth, and in old age? Why is the youth of promise carried headlong by his tumultuous passions into vice, extravagance and destruction? Why is the man of middle age, struggling with labor, poverty, care, vexation and disappointment? It is sin that disturbs the peace of our world. It is sin that has introduced all our misery. It is sin that disturbs the conscience; that disturbs families, churches, cities and nations. Sin swept off the inhabitants of the world by the deluge of Noah. Sin caused fire and brimstone to consume the cities of the plain, whose former sites are to this day a witnessing memorial of the awfully destructive nature of sin. The millions of infants that die, the multitudes that perish as victims of intemperance, the myriads that have fallen in war, that have been drowned in the seas or consumed by the flames, or have been swallowed up by earthquakes; or, that suffer and die on beds of languishing, and still more the agony of a guilty conscience, and the perdition that awaits the finally impenitent. All these are proof that the WAGES OF SIN IS DEATH. "When lust," says the Apostle James, "hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." "Fear him," then, "who can not only kill the body, but who is able to cast both body and soul into hell." There is nothing so hateful, so dreadful, so much to be feared, as SIN. It is on account of sin that the wrath of God cometh upon the ungodly. *Cursed* saith the Bible, *is every one that continueth not in all things written in the book of the law to do them.* The development of God's love in sending his son, and the sufferings of Christ, prove the dreadful evil there is in sin. Why else should God interfere? Why else give his own son to die, if there was no evil in sin, from which it were an act of sovereign clemency to save our race?

III. But there is another point in the text equally plain and painful. It is not, O Israel, *thou art destroyed*—that indeed were an awful utterance. But it is worse. It is "*O Israel*, THOU HAST DESTROYED THYSELF." Thy destruction is thy own work. This is unnatural. It is awful wickedness. For a man to renounce that self-love which is so deeply implanted in the human breast, is justly considered the greatest calamity that can befall him. It is to throw off the responsibility of being their own destroyers, that wicked men are so industrious and so ingenious in finding out excuses for their wickedness. Adam said, "the women whom thou gavest to be with me, she gave me of the tree, and I did eat." And the woman, as unwilling to bear the blame as her husband, said, "the serpent beguiled me, and I did eat." And thus it is

that men try to shift the guilt of their sins. They charge their passions and their vices upon their constitutions, or upon their companions, or upon their want of education, or upon their situations or callings; or upon Satan himself. But unless the tempter had found a proneness in us to sin, all his temptations would be fruitless, as they were when they were exercised upon our blessed Saviour. All our sins flow from a polluted heart, as our Lord shows most clearly, when he tells us that those things which defile a man, come *forth from his heart.* "Let no man," says James, "when he is tempted, say I am tempted of God—God tempteth no man; but every man is tempted when he is drawn aside of his own lust." The blame is our own—the guilt is our own. It is because men will not come to Christ, that they perish in their sins. It is because they obstinately persist in sin against the remonstrances of conscience, the strivings of the Holy Spirit and the judgments of God, that they are so apprehensive of the wrath to come. There is no blame to be cast upon the Creator. He made man upright, in his own image, and after his own likeness. "As I live," saith Jehovah, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, *for why will ye die,* O house of Israel." "This is the condemnation, that light is come into the world, and that men loved darkness rather than light, because their deeds are evil; for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." It is clearly the teaching of the Bible, that the soul-destroying sin is the wilful rejection of Christ, and that, therefore, every sinner is a self-destroyer. Hence, the Bible tells us that the time will come when every mouth shall be stopped, and all the world be found guilty before God. The books will be opened, and the dead shall be judged out of the books, according to the deeds done in the body. And the righteous shall go away into life eternal, and the wicked into everlasting punishment.

If then, the darkest, deepest places of geology lead us to the truth of the doctrines of the catechism, and from nature up to nature's God, let us also submit to the teachings of his blessed word, and in him find our salvation. All nature and revelation have but one tongue, when rightly interpreted, saying, *Benedictum sit nomen Dei.* Amen.

A Good Resolution.—

"Whatever be our fate, yet let us try
What force of thought and reason can supply."—*Iliad.*

PAROCHIAL SCHOOLS.

THE ACTION of the General Assembly at Indianapolis, on the subject of education, is important and significant. From the report of the Board, and the remarks of Doctor Van Rensselaer, we are happy to learn that this Board is gaining favor with our people. It is second to no other work in the hands of the Church, except that of preaching the Gospel to perishing sinners, and is in fact a part of that work, or in order to its efficiency. The following resolutions were unanimously adopted:

Resolved, 1*st*. That the General Assembly learns with gratitude of the general success that has attended the operations of the Board of Education during the past year, as evinced both by the increase of candidates and funds.

Resolved, 2*nd*. That the best hopes of continued and enlarged success in the Church's operations in this department, as well as in every other, is, under God, in prayer; and the Assembly cordially recommend, to all ministers, to give increased attention to this subject in the devotions of the sanctuary.

Resolved, 3*d*. That one of the means of success in the education of candidates for the Gospel ministry, consists in the faithful and interested supervision of the Presbyteries; and as such supervision implies the possession, on their part, of definite knowledge of the progress of all candidates in their studies, and of their general qualifications for the sacred office, it be recommended to the Presbyteries to consider the propriety of obtaining, at least once a year, from the teachers and professors, where the candidates are pursuing their studies, a report on such points, and in such form as such Presbytery may deem best.

Resolved, 4*th*. That the Assembly are gratified to learn of the establishment of so many academies under the care of Presbyteries, in addition to many others under the management of Presbyterians, and urge continued attention to the training of the youth of the Church and the country in the principles of the Bible. And this Assembly further testify their continued interest in the "Ashman Institute," under the care of the Presbytery of New Castle, and rejoice that the first fruits of that Seminary consist in the education of three missionaries for Africa, who are now on the deep, crossing over with the Gospel message to their brethren in that benighted continent.

Resolved, 5*th*. That the Assembly cherish, with increased affection and regard, the system of collegiate education, which, from time imme-

morial, has engaged the energy and prayers of Presbyterians; and whilst they believe that new colleges should be established to meet the educational demands of Providence, they think that very great care and prudence are requisite in locating and founding those institutions; and particularly do the Assembly recommend to the friends of the colleges already in existence, to endow them fully; in the meantime, to avoid debt; to raise the standard of scholarships, and to pay due regard to the amount of religious influence and instructions; and generally to endeavor to make every college within the bounds of the Church, worthy of the ancient form of Presbyterianism; suited to co-operate with theological seminaries in increasing the power of ministerial education, and able to meet the wants of the country and the world.

Resolved, 6*th*. That this Assembly renew their recommendation to parents in consecrating their children to God, and training them to become worthy members of the Church, to dedicate such as in their judgment possess the requisite qualifications to the holy office of the ministry.

Resolved, 7*th*. That this Assembly appoint the last Thursday of February as a day of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the Church, the officers and students of colleges, academies, and all institutions of learning in our own and in foreign lands, and earnestly recommend that it be faithfully observed throughout our Zion; and they furthermore recommend to the churches to unite alms with their prayers, and to take up collections on that day for the object specified in the preamble of this report.

Resolved, 8*th*. That all the pastors and ministers of the Church be requested to preach once at discretion during the year, on a call to the Gospel ministry, setting forth the doings of both the Church and the pulpit; that is, to portray the crying destitutions of our land, and at the same time to hold up for consideration such things as will recommend the Gospel ministry as a calling, in order that parents and youth may give its claims a respectful hearing.

Resolved, 9*th*. That we earnestly urge Presbyteries and *Committees ad interim*" to guard with a becoming caution, and a firm vigilance, the door to the holy office of the ministry, so as not to admit to that sacred calling men wanting in mental and moral qualifications, for its high and holy functions.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians, iii: 11.

MISSION OF THE CHURCH.

If any farther testimony could have been asked for in proof of the merely *spiritual jurisdiction* of the Presbyterian Church, it is to be found in the acts and doings of the late Assembly. The whole proceedings of that august body, from beginning to end, are but the reiterated utterances of the highest court of the Church—that "ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects." "Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; *and are not to intermeddle with civil affairs.*"

During the sittings of the Assembly, various matters were discussed and measures adopted, by all of which, a stern rebuke was administered to fanatical agitators, and the high mission of the Church vindicated. It was made more and more apparent that she is a unit, and will not allow herself to be turned aside to local or secular interests; but eschewing all geographical lines, will confine herself to preaching the Gospel to men *as sinners*, that they may be saved through Jesus Christ. On this subject the Rev. Dr. Thornwell said, "It is not a *new* doctrine that the Church is purely a spiritual body, and is not to meddle with any secular or civil affairs. It is the doctrine of the Bible and of our Confession of Faith, that the Church is a spiritual body; that Christ's kingdom is not of this world; and again, the Bible is its only rule of faith and practice; and lastly, that the power of the Church is only ministerial, or declarative. Hence, when she speaks, she speaks only by authority of the Lord Jesus Christ, and she does so only while she keeps in her place, and utters only words appropriate for her. She will have a tremendous reflexive power for good on the world without. Just so it is with the ocean. It is a means of health and blessing while confined to its proper bounds; but let it break forth beyond its limits, and ruin and destruction are sure to follow.

Let the Church work at the foundations and sanctify society, then the work will be done that the Church should do, but not so, if she leave the place appointed her. Whenever the Church speaks in an organic capacity, she does so for and under the authority of the Lord Jesus, and whenever she makes deliverances inconsistent with these views, she destroys her power and speaks without authority. Dr. Thornwell thought the Church of the Lord Jesus Christ a spiritual body for the salvation of the souls of men. The Lord Jesus has tied his Church to the Constitution of the Holy Scriptures, and he was op-

posed to linking the Church with any outside institutions, however good. The Church has simply to do with men as sinners. The Church has no right, no commission, even to build lunatic asylums, or to attend to any matters at all, but to do good to all men.

We, as a Church, only know men as needing the Gospel. In this we know no distinction of high or low, rich or poor; no north or south, east or west. As soon as you try to assimilate the Church, the bride of the Lord Jesus Christ, to the world, you degrade and enfeeble it. For this reason we have declined to have anything to do with the Presbyterian Historical Society as a church. Drive out of the Church, colonization societies, abolition societies and pro-slavery societies. He had been a member of nine General Assemblies, and never had laid his hand upon anything in all that time, that could mix up the Church with any secular institution.

These truths, held and taught by our Church, tend to make us what we are, a great and blessed Church; a means of holding together this great confederacy, of which he was so proud."

OPENING OF THE GOSPEL.

On reading the beginning of the Gospel according to the first chapter of Luke, we are struck with the fact that its first announcements were made to persons filled with alarm, and were intended to quell their fears. Thus, when the angel, Gabriel, the man of God, that is, the angel servant of the Most High, appeared to Daniel, to Zacharias, Elizabeth and Mary, they were all afraid. They were troubled at the vision. But the first announcement of the new dispensation, in the very aurora or dawning of the Gospel, was, *Fear not.* "Fear not," was the address to Zacharias and to Mary. And why not? Because I am sent, said Gabriel, to show thee these glad tidings—to evangelize—to proclaim to you the love of God in sending his Son. Now this was preaching the Gospel. And what was the subject-matter of these glad tidings? Why, it was that Elizabeth's son should be "filled with the Holy Ghost"—"should be called the prophet of the Highest," and should prepare the way of the Lord, and turn many of the children of Israel to the Lord their God; and that the son of Mary should be the Son of the Highest, and his name shall be called Jesus, "for he shall save his people from their sins;" "and the Lord God shall give unto him the throne of his father David. And he shall reign over the

house of Jacob forever, and of his kingdom there shall be no end."

Reader, how have you received this Gospel? What do you think of Christ? Is he your Saviour? Have you found him precious to your own soul? Can you lean upon him? Does he save you from your sins? If he does not, it is because you will not let him do so; for his heart yearns over you; his eye pities you; his arm is stretched out to heal you. You are a poor dying sinner, but to-day the "friend of sinners" passes by this way; will you be healed? As your faith is, so shall it be done unto you. "Lord, I believe, help thou my unbelief!"

THE MISSIONARY SPIRIT.

BY REV. DR. SMYTH.

THE MISSIONARY SPIRIT is so essential to our life as sinners saved by grace and believers in Christ, that a necessity may be said to be laid upon every christian to be a missionary, and upon every church to be a missionary society. Woe is unto them if they do not to the utmost of their ability preach the Gospel to every creature. They hold it in *trust* and are debtors to the Jew and to the barbarian. They can neither be happy, nor holy, nor prosperous, nor orthodox, nor safe, without faith as the principle of missions, and obedience to the command of Christ, and a scrupulous conscientious obedience to his will, as the life of missions. Thus, and thus only shall we know that we are passed from death to life, because we love Christ and love all for whom he died.

WHY NECESSARY?

In this necessity there is nothing arbitrary. It is based, we have seen, on the very constitutions of our nature both as natural and renewed, and on all the facts and revelations of christianity. And it is itself the vital power and breath of christianity. It embodies in its childlike, implicit faith, unquestioning obedience, all-conquering love, all-subduing humility, all-prevailing compassion and mercy, and all-enduring patience and perseverance; in short, self-sacrificing devotion to Christ, glorying in his cause, and desire to be partakers with him in his sufferings, and his crown, and his glory.

You thus perceive that the Church cannot live without the spirit of missions. This is her *sensorium*—her brain; the organ of spiritual vitality, from which branches out the spinal chord and all the nerves of sensation, motion and enjoyment. What the revival of learning was to

the world; what the discovery of printing was to literature; what the mariner's compass was to commerce; what the discovery of America, and an easy passage round the Cape of Good Hope was to the world of business; what colonial establishments have been to Great Britain and France; what enterprising wars have been to Russia, and anciently to Greece and Rome, Alexander and Jenghis Khan, who regarded himself as "nothing but the hand of destiny;" such are foreign missions to the Church.

They awaken and invigorate it. They open a boundless field of illimitable glory and unspeakable grandeur. They fire hope, sustain self-consuming zeal, and give wings of seraphic ardor to a faith kindled at the sun of righteousness, and to a love stronger than death, and delighting in arduous undertakings and in heroic conflicts.

The foreign missionary spirit is a praying spirit, and therefore a revival spirit. It leads to God. It brings Christ near. It overwhelms the soul with the sense of absolute dependence on the Holy Spirit, by whom alone the world can be convinced of sin, of righteousness, and of judgment, and its dark and formless chaos be transformed into spiritual beauty and order. It demands men and women of an order peculiarly gifted with grace and wisdom, enduring fortitude and patient long-suffering and hopeful labor; men, to whom to live, is Christ, and to die, gain; men to whom the field of duty is their home and country, whether it be in the depths of the untrodden wilderness, or in the deserts of Africa, or on India's coral strand, or where spicy breezes blow soft o'er the islands of the sea, or wherever the heathen in their blindness bow down to wood and stone. But such women and such men can only be the product of frequent and powerful revivals of religion. And since the greater awakening of the missionary spirit, have not such outpourings of divine grace been manifested in a manner unparalleled in previous ages of the Church; and, are they not at this present time sweeping as with another deluge over the face of evangelical christendom, and bringing thousands of young men into willing captivity and obedience to the Gospel of Christ?

The missionary spirit is therefore the re-productive, fructifying spirit of the Church. In bearing to others the waters of life in freshness and purity, it waters every field and garden of the Lord through which it flows, and brings back from its distant skies the dew and rain of divine blessing. It is the good seed, which cast into the earth, brings forth an hundred-fold, and scatters everywhere fresh seed to turn the wilderness into a fruitful field, and cause even the desert to blossom as the rose. The missionary spirit, including faith, prayer, self-denial, deadness to the world, charity, beneficence, heavenly mindedness, a

willingness to submit to sufferings and hazards, and a supreme regard to the glory of God, scatters sparks and kindles a flame in hearts all around it. It stimulates by example. It enlists sympathy. It inspires the conviction of duty to co-operate in its labors, and earnest desires to participate in the glory, honor and blessedness to those who publish salvation to the ends of the earth. It impels, therefore, to increasing faithfulness and love, and liberality; and by pressing upon every christian the truth that wherever he is, he is a missionary and his field a mission, it constrains him to live not unto himself, but unto him who died for him and rose again, and to be willing to communicate, ready to distribute, and zealous of good works. It expands the mind, liberalizes the soul, elevates the aim, arouses faculties and feelings which nothing else could have addressed, and produces effects and results which no other object could command. Every missionary that goes abroad, in proportion to his influence and character at home, is a fire kindled among the hearts and homes of his Church, and kindred, and country. The tidings of every battle fought and victory won, is like a trumpet-call to exultation and onward progress; and every missionary fallen at his post of duty, or as a martyr to satânic fury, is like the news from Lexington or Bunker Hill. It unites all hearts and all parties. It awakens the common heart of christianity. It fires the ardor of the timorous, and concentrates the devotion of the brave, and evokes the prayers and sympathies of all.

SUWAROW AND THE MIRROR.

Marshal Suwarow was a remarkable man, and very religious in his way. Many amusing things are related of him with the sober verity of history. Among other things, it is said of him that he was in the habit of dashing every mirror to atoms into which he looked, because he was not pleased with the image he saw there. But did this make the matter any better? The breaking of the mirror did not change a single feature of the original, nor did it in the least affect the law that a mirror should always reflect the image cast upon it. The old marshal might break a thousand mirrors, as he did Turks' heads, and still every mirror into which he looked, would present him his own broad, rugged face. "What if some did not believe? Shall their unbelief make the faith of God of non-effect? God forbid! Let God be true and every man a liar." What then if you do not like the doctrine of grace? Have you a right to complain? May not God do what he will with his

own? If he is pleased to pardon the penitent sinner, is it not an act of free sovereign grace? May it not, therefore, be done in the way he appoints, or not done at all? What if you are not pleased with the doctrines preached? The only question is, are they true according to the word of God? If they are, then there is no escape from them. All that we are solicitous to know, is, that our articles of faith are according to the Scriptures; that they are faithful reflectors of the Bible. The mirror creates nothing; it is responsible only for giving a true image of the original. So in our Bible readings, if we can reveal the mind of the spirit speaking to us from the prophets and apostles, then we are sure that we have apprehended the truth as it is in Jesus. If, then, our standards of faith—that is, our catechism, creed and confession—are the *counterpart, the image, the echo* of the Holy Scriptures, then are we sure they are true, and this is just what we believe them to be.

WOMAN AND HOME.

When I think of Haman's wife, and her bitter reproach when he came home, I am not so much astonished at his wickedness, as that he did not go further. I wonder, when she chided him, he did not go and hang himself on the gallows she had caused him to have built for Mordecai.

What a misfortune it was that Haman had not a sweet christian home to retire to after the terrible disappointments and bitter experiences of that day! Yes, a sweet quiet home. But you tell me I forget that he was a man of large estates, great honors, and the owner of a princely palace. True, but the palace is not always a home. What is home? It is something for which many of earth's babbling tongues have no term. A home is not a mere residence for the body, but a place where the heart rests, and the affections nestle, dwell and multiply. A *home* is the place where children romp and play, and learn to love, and where the husband and wife toil smilingly together, as they trudge up the hill on their way to a better world. If men are not happy anywhere else, O let them be happy at home. Have you not stood before the picture, "The Soldier's Dream," until you could hear your own breathing? But why so much enraptured with that picture? Is it not because you see the soldier by his bivouac-fire fast asleep? But to-morrow's sun is to awake him to battle and death. Sleep on, then, happy dreamer. See in the visions of that heart of hearts, that can meet death at the cannon's mouth, your sweet "wee ones" and

loving wife, with streaming hair and outstretched arms, welcoming you back from the wars. Yes, it is of HOME the tented or the dying soldier thinks. And it is of home the sailor thinks, on his lonely watch, far away on stormy seas. And the traveler, amid the feathery palm-trees, and while gazing on the birds of bright plumage and gorgeous flowers, why does he seem to be staring on vacancy? "His heart is far away." Seas, and lands, and mountains, are all *passed* in a moment, and he hears not the birds on starry wings that warble their Asiatic notes for him, but the lark that used to sing above his father's fields; and again he sees his fair-haired brother with a light foot chasing the butterfly by the spring branch, or the sweet sister that left them all to go and sing in the choir of the angels.

HOME! none but the weary and the worn, the traveled and the soiled of earth can know what it is. And our home in heaven, the new Jerusalem! Shall we not long for it, as birds about to migrate to those sunny lands where there is no more winter, "nor any more sorrow, nor any pain, nor any dying?" Just in the proportion that a good woman is a blessing, in the same proportion is a bad woman a curse. Woman's mission is a high and grand one. She is connected with everything that belongs to our race that is noble, refining and hopeful.

Great is the calamity, then, for a community to be under the influence of such opinions or sentiments as are degrading to its women. One bad woman can do more harm in society than a dozen of bad men. An ambitious, ungodly woman as a wife, or a mother, or a member of society, is a poisonous Upas, whose deadly influences are continually exuding and permeating the surrounding atmosphere. As she is man's best helper in meeting the cares of life, and making his way upward to God and heaven, so when she is herself without the fear of God, she is his most dangerous companion, and will utterly destroy his soul and body, and cast him down to perdition sooner, I had almost said, than the devil himself could do it. It is difficult, indeed I do not know that it is possible, to overstate the importance of female influence in our country. As long as our sisters, mothers and wives are pure, patriotic and pious, so long our institutions are imperishable. As long as a husband has a wife, or a son has a mother to pray for him, so long there is hope for him. The husband or the son may be engrossed in the pursuit of wealth, or of pleasure, or of fame; but as long as his name is daily breathed up to the ear of God, by a pious wife or mother, so long is there a golden chain still holding his soul to the anchor of hope. It may often seem to be ready to break, yet the chances are, that at last he will be saved. "They that rock the cradle, govern the world."

CHRISTIAN LIBERALITY.

Some weeks ago, the Rev. Dr. Scott, in his introductory readings of the Scriptures, read from the seventh chapter of Mark, and in making a brief commentary upon it, particularly on the querulous objections of the tongue-virtuous hypocrites, the Pharisees, he said:

First. It was remarkable how zealous our Lord's opponents were for the forms of religion, and for mere human ceremonies, and how little they seemed to regard the eternal principles of Justice and Mercy. Their great objections to him were urged, not on the ground that he violated any moral law, but that he did not conform to their ceremonial observances. This illustrates the humiliating fact in human history, that men will contend more earnestly for the husks of religion, than for its vitality. They will write for it, argue in its behalf, and even fight and die for its sake, rather than live as it commands them to do.

Second. We see that the Divine Word and human traditions cannot stand together on the same platform. One or the other must give way. They cannot both be recognized as "The Rule of Life." As men are corrupt, it is easy to see that they are inclined to give the pre-eminence to human traditions, and to draw from thence rules that will favor their depraved desires. Now the Gospel does not teach insubordination. There is nothing wrong in rendering all due respect to the opinions and traditions of mankind. It is only when the commandments of men are made substitutes for the Divine Word, that they are to be rejected. Augustine's maxim was the true one: *Unity in things essential; full liberty in things not essential, and in all things charity.*

Third. This point is more fully illustrated in what is recorded of the tradition of the elders as to eating with unwashed hands. See verses 1–13 of Mark, chap. vii. Now there could be no harm in the mere washing of their hands. If their ideas of cleanliness and personal comfort required it, they might have washed their hands not only when they came from the market, and when they went to eat, but *forty times* a day, and there would certainly have been no harm in it. The great error on this subject lies in two points:

1. The tradition of the elders as to the "washing of pots and brazen vessels, cups and tables," made void the word of God. "In vain do ye worship me, teaching for doctrines the commandments of men." They honored God with their lips, but their heart was far from him.

They sought the world's sugar plums, and by canting hypocrisy claimed to have the only key to heaven also.

2. They not only made the word of God of non-effect, by their traditions, but they assumed to exclude every one from the favor of God, *who would not wash his hands, and his cups, and pots, and tables, as often as they did, and just in the same manner.*

Their traditions were, therefore, wrong in two points. They were exalted above the word of God. They taught that mere ceremonies and forms were to be substituted for faith, truth, love and mercy; and they made conformity to their views essential to the favor of God. They claimed to have a patent way to heaven, in which no one could travel, except he went by their line; and there are some vestiges of this unchristian spirit in the world still. I hold that God alone is Lord of the conscience. I am responsible to him, and to him alone, for my religious sentiments. The chief differences of christian worship amongst us are non-essentials. Whether a minister is to preach in a surplice, for example, or in a black gown, or without either, as long as it is a mere matter of taste with himself or of his congregation, it is of no moment. Let a man preach the truth as it is in Jesus, in whatever garb suits his convenience or taste, or that the etiquette of the country may require, and I will bid him God-speed; but the moment the robe is made *symbolical*, and it is alleged that the sacraments of the Lord's house cannot be rightly administered, and that a minister has no right to preach, and cannot preach efficiently, except in a particular robe, and in a particular genealogical line, and everywhere repeating the stereotyped "shibboleths" of his sect, then I must think the traditions of the elders have made of non-effect the word of God; then the Pharisee's creed of washing hands is made supreme over my conscience, and the liberty of the Gospel is overturned, and dangerous errors are substituted for the truth and "exceeding grace of God."

Fourth. The same charitable and enlarged views are suggested by the passage of Scripture in hand, as to the mode of baptism. In the fourth verse, the Greek word for *washing*, is the much controverted term *baptismos*. And it seems to me plain from the passage, that it cannot always signify immersion. I enter not now upon the ecclesiastical controversy about the mode of baptism that divides the christian world. I do not wish to do so; but in passing may be allowed to say, that *immersion* is not always the meaning of the Greek word. "The cups, pots and brazen vessels," might be plunged into a vessel of water and washed in that way; but who supposes that *tables* or *couches*, the Roman *triclinaria*, some twelve feet long—a piece of furniture as unwieldy as a large piano—were picked up and immersed in water, when

they were to be washed? The Hebrew method of cleansing or purifying their couches or tables, was to sprinkle them with hyssop dipped into water. This, I have no doubt, is what is meant by the washing of tables in the text. And the inference I make is very plain and direct, that the Greek term, so much controverted, does sometimes mean pouring or sprinkling. But the *mode* of your baptism is with me a matter of no consequence. If your conscience tells you to be immersed, then let that be your mode of baptism, and I will heartily give you the right hand of fellowship, and greet you on your way to the kingdom of heaven. But if baptism by pouring or sprinkling, is to me the answer of a good conscience, then give me your hand of christian fellowship, and let us go together to the heavenly Canaan, without quarreling by the way. The *great matter is to be born of the spirit of God*, and that Christ be formed in us, the Hope of Glory. —*Daily Paper.*

Men of Straw.—It is an old and common artifice with controvertialists, to attribute their own conclusions to their opponents, and to make them responsible for inferences and constructions which they deny. It were only justice to state a man's position in his own words, for there is such a variety and so many shadings of signification in terms, that no man, but the author himself, knows exactly (and perhaps even *he* does not) the precise meaning he attaches to the terms he uses; consequently, supposed equivalents selected by another, may not give his meaning at all. Thus it is that much of the courage and toil of controvertialists is wasted on men of straw. They beat the air; they charge wind-mills that exist nowhere but in their heated brains.

The Point to be Decided.—Are we with Christ or against him? Have we the form of godliness *and* the power—the profession and the principle; or, are we without both? Or, are we trusting in the form merely? This question, simple as it is, is one of tremendous import. Our real character is known to God, who is to be our final judge. And it will be too late to rectify mistakes after we have passed into the grave. It will be too late when we appear before the judgment seat of Christ. Now is the accepted time. *This is the day of salvation.* Now, not to-morrow. Flee! Escape for thy life! Jesus Christ is a willing and Almighty Saviour. He casts out none that come to Him.

PRESBYTERIAN ITEMS.

Chinese Mission.—We are glad to learn by a letter just received from the Hon. Walter Lowrie, secretary of the Board of Foreign Missions, that a missionary has at length been found, to supply the Chinese mission in this city, rendered vacant by the ill health and departure of the Rev. W. Speer. The first missionary appointed to take Mr. Speer's place, died *en route*. The Rev. A. W. Loomis is now appointed and may be expected here in a few weeks. May an effectual door be opened unto him.

Our General Assembly of 1859.—This body met at Indianapolis on the 19th of May last, and in the absence of the Moderator, Rev. Dr. Scott, of California, the Stated Clerk called the Assembly to order, and on motion of Rev. Dr. McGill, the Rev. Dr. Rice, of Chicago, the last Moderator present, was requested to preach the opening sermon, and act as Moderator *pro tem.* The Rev. Dr. Rice accordingly delivered the opening sermon, on "The Nature and Power of Faith," from 2 Cor.: v. 7. "For we walk by faith, and not by sight." After sermon the Assembly was constituted with prayer. The Rev. Dr. W. L. Breckenridge, of Kentucky, was elected Moderator, and the Rev. J. R. Mann, of New York, temporary clerk. Among the most important measures acted on by this Assembly, we may name the location of the North Western Theological Seminary at Chicago, and their doings in regard to the cause of education and the Board of Domestic Missions. The New York *Observer* says: "The General Assembly (O. S.) at Indianapolis, is by far the largest and most powerful body which that denomination has ever convened, nearly three hundred and fifty delegates being in attendance, *representing the entire area of the United States, and some portion of the Eastern world!* The deliberations of such a body are intimately associated with the spread of the Gospel in the earth, and the discussions reported in this paper, will be read with instruction and interest."

The *Banner and Advocate* of Pittsburg, speaking of the late General Assembly, says: "This venerable body, in session at Indianapolis, conducts its business with great harmony. There is deep devotion to the cause of the Lord and Master; great respect to the courtesies of gentlemanly and christian life; and great good feeling on the part of the members toward each other. The discussions are animated. There has been more truly instructive speaking than we ever before heard at an Assembly. There are many men able in debate, but no one has assumed a leadership. No one attempts to monopolize the speaking. There is neither sectionalism nor partyism in the house. There are specific interests brought forward, but no *party* movements. Never were there stronger evidences of the unity of the Old School Presbyterian Church, on the foundation of the prophets and apostles, and in supporting the doctrines, order and policy of the Church."

In dissolving the Assembly, the Moderator called upon his brethren to renew the consecration of themselves wholly to the great work of the Gospel. "I entreat you," said he, "to call up the obligations that are upon you, each for himself, in affectionate and grateful review, and be sure that you recognize, and that you faithfully strive to meet the obligations which they impose, to consecrate yourselves more and more to the service of the Church and its blessed and gracious Head. These obligations are certainly more intense than they ever were before to serve the Lord Christ. Brethren, by the grace of God, let us see that we fulfill them, as we go on to do the work which he has given us to do. It has

pleased him to give us a great position. Let us see that we understand, and that we answer our high calling, and may the God of our fathers be our God, and the God of our children in all their generations, through the infinite riches of his grace in Jesus Christ, Amen."

The Assembly united in singing the first and last stanzas of the 116th Psalm. The Moderator led in prayer, and pronounced the Apostolic Benediction.

New School General Assembly.—This body was numerously attended at its last annual session. It seems to have been an able and harmonious meeting, but we have not yet received minutes of its proceedings. We hope in our next to give a synopsis of its doings, as also of the United Presbyterian Church, and of the Cumberland Presbyterian Assembly. The report of the Committee of Publication presents a prosperous condition of affairs in that enterprise. The report of the Committee on Church Extension shows that the fund for that purpose now amounts to $108,000. The whole number of churches aided during the year, was one hundred and nineteen, for which some thirty thousand dollars were appropriated. Two and one-half per cent. have been voted from the Church to aid this work in Kansas. This Assembly is gradually preparing the way for separate action in conducting its foreign missions. The opening sermon was preached by the Moderator, Rev. Dr. Thompson of Buffalo. His subject was "the office and work of the Bishop." The Rev. Dr. Patterson of Chicago, was elected Moderator. The city of Pittsburg is the place of their next meeting. This Assembly has never met before in Pittsburg. In the late Assembly about one hundred and eighty delegates were in attendance. They met in Wilmington, Delaware.

Synod of the Pacific.—We are informed on the authority of the Stated Clerk, the Rev. S. Woodbridge, Jr., that this Synod of the Old School Presbyterian Church stands adjourned to meet in the First Presbyterian Church, San Francisco, on the first Tuesday evening, the fourth day of October, 1859, at 7 1-2 P. M.

Presbyterian Board of Publication.—A few individuals, aided by contributions from Calvary Presbyterian congregation, have been endeavoring for some time past to establish a Depository of the books of this Board, in San Francisco. It is their wish to keep on hand Catechism Hymn-books, Confessions of Faith, and such publications of the Board as are suitable for Sabbath Schools, at cost and necessary expense. The Depository is in Musical Hall, Bush street, opposite Calvary Church, where application can be made for books, and also to Mr. J. B. Roberts, 70 California street.

Presbyterian Historical Almanac.—We have on hand a few copies of this va uable work for 1859, which will be sent by mail, on receipt of the subscription price, which is *one dollar*. It contains, besides the usual Almanac, fourteen portraits, twelve pictures of churches, and statistics of all the different branches of the Presbyterian Church. It makes a royal octavo volume of 316 pages, well filled. No officer or leading member of any branch of the great Presbyterian family should be without a copy. Indeed, it is necessary for the library of every intelligent person. It is to be annual, and the next volume will embrace the Dutch and German Reformed Churches, and will be otherwise improved. The publisher is Jos. M. Wilson, No. 111 South Tenth street, Philadelphia.

MUNIFICENT DONATIONS.—Mr. McCormick of Chicago, has given to the Presbyterian Church, (O. S.) for the new Theological Seminary, *one hundred thousand dollars*, endowing four professorships. Other persons have given forty-five acres of land near Chicago. Mr. James Allen, Esq., of Mississippi, has left by will, *twenty-two thousand dollars* to Oglethorpe University—the Presbyterian college of Georgia; and Judge Perkins, of Louisiana, has given *fifty thousand dollars* to the Presbyterian Church—thirty thousand being appropriated by him for a new professorship in the Theological Seminary at Columbia, S. C. A few more such examples, and our eastern institutions of learning will be placed on a sure foundation. How long shall we have to wait for such liberality for the establishment of a college and a theological seminary on the Pacific coast? May He, whose is all the gold and the silver, put it into the hearts of those who are blest with riches, to pour of their abundance into his treasury, for the founding of religious and literary institutions.

CITY CHURCHES.

IT IS OUR PURPOSE to give prominence to all the religious interests of California, and of this coast, but owing to our absence from the city, and delays incident to the getting out of a first number, we are not able to present our readers with as full a report as we had intended, of the city churches. In the meantime the following items concerning some of them, will not fail, we hope, to interest our readers:

FIRST PRESBYTERIAN CHURCH, of this city, is our oldest church, we believe, on this coast, unless it may be the Church of the Rev. S. Woodbridge, of Benicia. It was our earnest wish to have presented our readers with the sermon preached by its pastor, the Rev. Dr. Anderson, at the dedication of their new house of worship on Stockton street; but we have not been able to procure a copy. This church, we understand, is in a flourishing condition. At its last regular communion several members were added to its membership.

THE REV. E. S. LACEY, of the First Congregational Church, has gone east on leave of absence for some ten months or a year, and his place is supplied by the Rev. Mr. Holbrook, of Iowa.

THE REV. J. A. BUCKINGHAM has arrived with his family, to take charge of the Unitarian Congregation, lately under the care of the Rev. Mr. Cutler.

THE FIRST BAPTIST CHURCH of this city has just succeeded in obtaining the pastoral services of Rev. H. B. Cheney, of Philadelphia, who with his family has removed to San Francisco. We are glad this congregation has secured Mr. Cheney's services.

THE METHODIST CHURCHES are, we understand, in a healthful condition. The Powell Street Church (Rev. D. Peck's) are intending to erect a new edifice. The Methodist Church, South, are making an effort to build, or buy a more spacious edifice for their increasing congregation. They are now blest with a visit from Bishop Pierce, who is a man of eloquence and piety, and whose labors here seem to be generally well received.

THE EPISCOPALIAN CHURCHES, we believe, are prospering, though we have not seen any reports or statements recently, concerning them.

CALVARY PRESBYTERIAN CHURCH, is full every Sabbath, and the Wednesday evening lecture is well attended. At the last communion *eighteen* persons were added to its membership. The cause of true religion, we think, is steadily gaining ground on this coast.